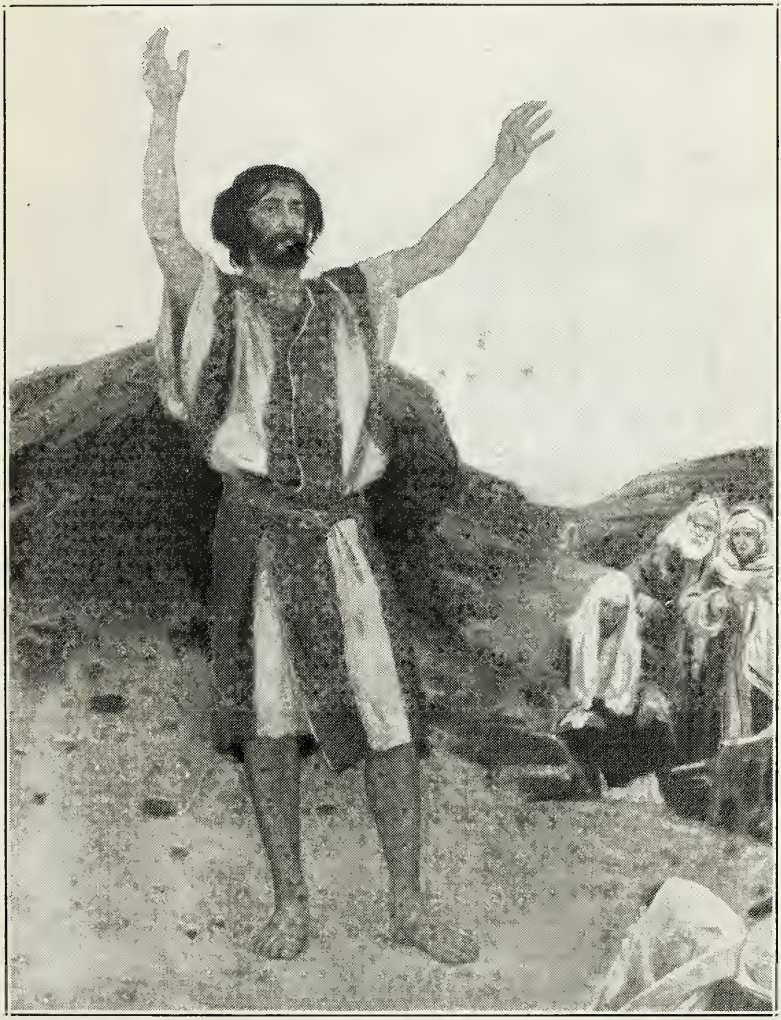
Millennial Star



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John The Baptist

No. 20, Vol. 102 **Thursday, May 16, 1940**

POETRY

TO A MOUSE, ON TURNING HER UP IN HER NEST WITH THE PLOUGH, NOVEMBER, 1785.

Wee, sleekit, cow'rin', tim'rous beastie,
O what a panic's in thy breastie!
Thou need na start awa sae hasty,
Wi' bickering brattle!
I wad be laith to rin an' chase thee
Wi' murd'ring pattle!

I'm truly sorry man's dominion
Has broken Nature's social union,
An' justifies that ill opinion
Which makes thee startle
At me, thy poor earth-born companion,
An' fellow-mortal!

I doubt na, whiles, but thou may thieve;
What then? poor beastie, thou maun live!
A daimen-icker in a thrave
'S a sma' request:
I'll get a blessin' wi' the lave,
And never miss't!

Thy wee bit housie, too, in ruin!
Its silly wa's the win's are strewin'!
An' naething, now, to big a new ane,
O' foggage green!
An' bleak December's winds ensuin',
Baith snell an' keen!

Thou saw the fields laid bare and waste,
An' weary winter comin' fast,
An' cozie here, beneath the blast,
Thou thought to dwell,
Till crash! the cruel coulter past
Out-thro' thy cell.

That wee bit heap o' leaves and stibble
Has cost thee mony a weary nibble!
Now thou's turn'd out, for a' thy trouble,
But house or hald,
To thole the winter's sleety dribble,
An' cranreuch cauld!

But, Mousie, thou art no thy lane,
In proving foresight may be in vain:
The best laid schemes o' mice an' men
Gang aft a-gley,
An' lea'e us nought but grief an' pain
For promised joy.

Still thou art blest compar'd wi' me!
The present only toucheth thee:
But oh! I backward cast my e'e
On prospects drear!
An' forward tho' I canna see,
I guess an' fear!

—Robert Burns

bickering brattle (scurrying rush); daimen-icker (odd ear of corn); pattle (plough-spade); thrave (two dozen sheaves); But (without); thole (bear); cranreuch (hoar-frost); a-gley (awry).

THE LATTER-DAY SAINTS'

MILLENNIAL STAR

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JAMES P. HILL
Editor—Publisher

MELVIN W. DUNN
Associate Editor

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If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."—James 1: 5

★

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THIS WEEK'S COVER

IN those days came John the Baptist preaching in the wilderness of Judæa, And saying, Repent ye: for the kingdom of heaven is at hand. . . .

And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey.—Matthew 3: 1, 2, 4

On The Highway Of Earth

By Elder John A. Widtsoe
(Of the Council of the Twelve)

John A. Widtsoe

IT is important indeed that man on earth understand something about his earth career and earth purpose, his earth destiny, so to speak. He must use the Gospel as a standard, a test, or a measuring instrument, if you choose, by which to determine his conduct on his earthly pilgrimage. If any gospel does not offer itself as a guide to conduct it is not really worth having. The Gospel, of course, always lends itself to such use; and a religion taught by anyone should lend itself to such use.

Purpose of Earth Life

First of all I would like to discuss with you the purpose of earth life.

The purpose of earth life is primarily to purify man. We mean by that the cleansing of man from everything unworthy, not in harmony with God's will and law. That, is one of the prime purposes of life upon earth.

Another purpose of equal importance is to develop the normal, inborn, inherent powers of man. Life upon earth is a developing process. A man must leave earth a bigger, a more complete man than he entered upon his earthly career.

To do that he must be allowed full self-expression. A man must be enabled to gain steadily in the right and power of self-expression. I must not express myself as another man; I must be myself. Eternally I have been myself, and I must secure the opportunity to give this self, this entity which I am, full self-expression, under the law. Otherwise I shall not be able to develop myself properly.

Man is on earth to develop and express every power with which he is endowed. As a result will come the unified man, the fully integrated man. Only in that way shall we be able to secure the happiness, the contentment, which after all measure the value and the worth of life.

It is easy to say "men are, that they might have joy," quoting Father Lehi; but really to understand the achievement of joy is quite a different matter. It means that every part of me, every gift that I possess, every power which is mine, must be in process of development, moving forward to a full expression; otherwise I cannot attain joy.

No Joy In Bondage

The man who is bound so that he cannot speak as his powers impel him to speak, who is in bondage, cannot find joy. There

are many more jails than those which we build with brick and iron. Men walk along the streets bound, because through some untoward condition, they are unable to express the gifts within them. The men who have been liberated under the law, who have found truth, who are expressing themselves, developing their own powers, becoming themselves more and more, day after day, are the men who achieve the greatest joy, the fullest happiness, the completest contentment. Do not misunderstand. I am not talking about lawlessness, but about the human concern of every man to use the powers with which he is endowed to the fullest—to grow, and increase in them.

Then, there is the final purpose of life on earth, the greatest of all, of which all other purposes are but parts. Man is upon earth to accomplish the plan of salvation, devised by our Heavenly Father and accepted by every person born into earth. The purposes of life on earth may be manifold, but they are held together by the search for joy, which can be found only by the acceptance and pursuit of the plan of salvation.

If I am to develop myself, to move forward during the earth journey toward perfection, then what powers do I possess by which I can accomplish this work? I must have tools, powers, means, by which to accomplish the high ideals of growth, of joy, and of contentment, that we have set up as worthy earthly objective?

Experience Gained

Life may be explained largely by the story of the interactions between the imperishable spirit of man and the mortal body of man. The spirit has ages of experience back of it. As far as we know, eternities represent the career of the spirit. There must have been a tremendous experience gained throughout the long periods of time in the pre-existent state. We must have gained in power here, there, everywhere. We must have been richly developed to be fitted to come upon earth, for we were chosen, invited, to come into the great Council, because of our worthiness. This eternal spirit, with all of its experience, is enclosed within this mortal body, which is subject to the imperfections of earth, therefore is itself to a certain degree imperfect.

Latter-day Saints are inclined to say that the differences observed among human beings are due largely to the interactions of the spirit and the body. Here is a strong spirit and a strong body, and a strong expression results. There is a strong spirit in a weak body, and we may have a weak expression. I recognize that this is largely in the field of conjecture, yet it is difficult to escape the thought that the conditions of earth, as far as men and women are concerned, are due largely to the difference or relative conditions of the spirit and of the body. Human differences are best explained by the interaction of the spirit and the body.

What are the human faculties? Here is an eternal spirit and body, now subject to mortality, though to become eternal some day. What are the powers of man, so constituted? We have first the physical powers, those of the body. Then we have the so-called mental or intellectual powers—not clearly

understood; but mental powers seem to mean the operation of the spirit through the body in a certain field of endeavour. Finally we have the powers of the spiritual man; those that lead to conduct. There are these three types of human powers: the physical, the mental, the spiritual. Behaviour or conduct is the most important matter concerning man. That is determined by the spiritual powers. Running through the physical and mental life of man runs his spiritual powers as the warp runs through the woof of a piece of cloth.

Happiest Man

The man who is the happiest on earth, or most completely on the road to happiness or joy, is he whose powers are balanced, whose body, mind, and spirit, are all in balance. Whenever that balance is interfered with—and we do interfere with it very often—we simply move on to degrees of unhappiness. The balanced individual is the ideal of Latter-day Saints—a race with strong bodies, perfected minds, and spiritual powers that recognize the origin and destiny of man.

If these are the powers that must be developed that man may travel the road to happiness, how may they be developed? First we must seek knowledge. We must know. Knowledge is the material with which we build our future. We must recognize universal law and understand that it is unchanging. Further we must know knowledge that fits the needs of today, not yesterday, nor of tomorrow. To gain that type of knowledge develops human powers. We must use Knowledge. Knowledge itself is dry, dusty, valueless; but used it becomes a living thing. We must learn to use knowledge in harmony with the law that emanates from God, if we are to develop our powers.

Commandment Explained

It is interesting to note that when the revelations of God to the Prophet Joseph were first collected in book form the book was called "The Book of Commandments." What is a commandment of God? We are inclined to think that God, an all-powerful Being, a ruling Power, who just says "You must do so and so," or "I say so, therefore you must do it." As a matter of fact, if the Gospel is read intelligently it will be found that a commandment is nothing more than a statement of cause and effect. When the Lord says "I command," He really declares that "If you do this, then that will be the result." The Lord never attempts to abrogate free agency. His dealings are always intelligent, and respectful of His children. His commandments are as laws in full operation. If obeyed they yield one result; if disobeyed give another. I like the wording, "Book of Commandments."

Why, then, was the name changed to the Book of Doctrine and Covenants? Does it mean something else? It means exactly the same thing. What is doctrine? Knowledge given us by the Lord for our guidance upon earth. What are covenants? Agreements to make use of the knowledge, so that I may win the blessings the Lord has in store for me as a member of His Church. In the temple covenants are made. Why?

(Continued on page 319)

Confidence

WE are all Gods in embryo. Each one must search deep into the resources of his own soul to discover those spiritual, God-given endowments out of which he may develop the capabilities of Leadership. There is an old legend which says that once earth men were all gods but abused the divine and lost their god-quality. But the God of gods was puzzled as to where to hide the god-quality so that man would not find and abuse it. In the earth? No, man would dig and find it. In the ocean? No, man would learn to dive and find it. On the mountain? No, man would some day climb every mountain. But a great Prophet said, "Hide it down in man himself. He will never think to look there."

Hidden deep in each one of us is some of the divine. Few realise the big things we can do until we try. The mountains look high, but standing in the valley won't get us to the top.

"If you think you are beaten, you are;
If you think you dare not, you don't.
If you'd like to win but think you can't,
It's almost a cinch you won't.
If you think you'll lose, you've lost,
For out in the world we find
Success begins with a fellow's will;
It's all in the state of mind.
If you think you're outclassed, you are;
You've got to think high to rise.
You've got to hustle before
You can ever win a prize.
Life's battles don't always go
To the stronger or faster man;
But soon or late the man who wins
Is the man who thinks he can."

—Anonymous
—From the "Instructor"

Restoration Of The Aaronic Priesthood

TAKEN FROM "HISTORY OF THE CHURCH," VOLUME I.

By The Prophet Joseph Smith

"WE still continued the work of translation, when, in the ensuing month (May, 1829), we, on a certain day, went into the woods to pray and inquire of the Lord respecting baptism for the remission of sins, that we found mentioned in the translation of the plates. While we were thus employed, praying and calling upon the Lord, a messenger from heaven descended in a cloud of light, and having laid his hands upon us, he ordained us, saying:

'Upon you my fellow servants, in the name of the Messiah, I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the Gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness.'

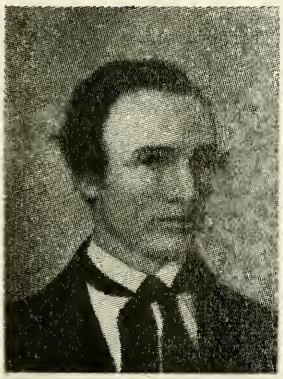
He said this Aaronic Priesthood had not the power of laying on hands for the gift of the Holy Ghost, but that this should be conferred on us hereafter; and he commanded us to go and be baptized, and gave us directions that I (Joseph Smith) should baptize Oliver Cowdery, and afterwards that he should baptize me. Accordingly we went and were baptized. I baptized him first, and afterwards he baptized me, after which I laid my hands upon his head and ordained him to the Aaronic Priesthood, and afterwards he laid his hands on me and ordained me to the same Priesthood—for so we were commanded.

The messenger who visited us on this occasion, and conferred this Priesthood upon us, said that his name was John, the same that is called John the Baptist in the New Testament, and that he acted under the direction of Peter, James and John, who held the keys of the Priesthood of Melchezidek, which Priesthood he said would in due time be conferred on us, and that I should be called the first Elder of the Church, and he (Oliver Cowdery) the second. It was on the 15th of May, 1829, that we were ordained under the hand of this messenger, and baptized."

It is a singular and important fact that the Prophet, neither in his narrative of the above really great and dramatic event, nor in any of those great visions and revelations which precede or follow it, stops to comment or grow eloquent over the importance of an administration or the grandeur of an occasion. He may never have heard the maxim, "A true tale speeds best being plainly told," but had he heard of it and adopted it as his motto, he could not have followed it more closely than unconsciously he has done in his narrative. He seems to have but one object in view, and that is to get on record the plain truth pertaining to the coming forth of the work of God. Oliver Cowdery, however, who shared in this ministration of the angel, John the Baptist, has left upon record a description of the scene and the impressions it left upon his mind, and which, withal, is of such singular beauty and power that I think the history of the event should not go to the world without it. After speaking of his own and the Prophet's desire to

hear the commandment given, "Arise and be baptized," he says:

"This was not long desired before it was realised. The Lord, who is rich in mercy, and ever willing to answer the consistent prayer of the humble, after we had called upon Him in a fervent manner, aside from the abodes of men, condescended to manifest to us His will. On a sudden, as from the midst of eternity, the voice of the Redeemer spake peace to us, while the veil was parted and the angel of God came down clothed with glory and delivered the anxiously looked for message, and the keys of the Gospel of repentance. What joy! what wonder! what amazement! While the world was racked and distracted —while millions were groping as the blind for the wall, and while all men were resting upon uncertainty, as a general mass, our eyes beheld—our ears heard. As in the 'blaze of day;' yes, more—above the glitter of the May sunbeam, which then shed its brilliancy over the face of nature! Then his voice, though mild, pierced to the centre, and his words, 'I am thy fellow-servant,' dispelled every fear. We listened, we gazed, we admired 'Twas the voice of the angel from glory—'twas a message from the Most High, and as we heard we rejoiced while His love enkindled upon our souls, and we were rapt in the vision of the Almighty! Where was room for doubt? Nowhere; uncertainty had fled, doubt had sunk, no more to rise, while fiction and deception had fled forever. But, dear brother, think further, think for a moment what joy filled our hearts and with what surprise we must have bowed, (for who would not have bowed the knee for such a blessing?) when we received under his hands the Holy Priesthood, as he said, 'Upon you my fellow servants, in the name of the Messiah, I confer this Priesthood and this authority, which shall remain upon earth, that the sons of Levi may yet offer an offering unto the Lord in righteousness!'



Oliver Cowdery

"I shall not attempt to paint to you the feelings of this heart, nor the majestic beauty and glory which surrounded us on this occasion; but you will believe me when I say, that earth, nor men with the eloquence of time, cannot begin to clothe language in as interesting and sublime a manner as this holy personage. No; nor has this earth power to give the joy, to bestow the peace, or comprehend the wisdom which was contained in each sentence as it was delivered by the power of the Holy Spirit! Man may deceive his fellow man; deception may follow deception, and the children of the wicked one may have power to seduce the foolish and untaught till naught but fiction feeds the many, and the fruit of falsehood carries in its current the giddy to the grave, but one touch with the finger of His love, yes, one ray of glory from the upper world, or one

(Continued on page 316)

THURSDAY, MAY 16, 1940

EDITORIAL

Responsibilities Of The Priesthood

EVERY husband holding the Priesthood should give special attention to the welfare of his wife. If she has a large family, means should be found by which, through the help of the children or otherwise, she will receive the help that she needs. A wife, responsible for the management of a household, always needs recreation. It is unwise for her to spend all her time in household duties. She must mingle with the world outside of her home. It is the duty of the husband to see to it that his wife has proper recreation. The vocation of a housewife is home management, but she should also have an avocation to broaden her interests and to relieve the monotony of her routine work. Such avocations as music, art, writing, charity work, or politics may bring much happiness into the home. The wife should not be directly dependent on her husband for the money she spends. She should have the privilege of handling some money for herself. Her personal spending allowance should be used by her without question as she desires.

Quite as important as the accumulation of a material independence for the welfare of a family, is the maintenance of a happy family life. The wife whose husband is on a mission is often obliged to get along with little for food, clothing, and the many comforts of life, but does so, cheerfully, and the little seems sufficient, if she has the memory of kindness, justice, good cheer, and love in the life of the head of the family. Even the shorter absences and smaller sacrifices required by home service in the Priesthood are made easier when there is love and justice at home. In family life it is always a safe guide to do unto the members of a family as you would have them do to you.

The wife shares with her husband in the blessings of the Priesthood. If that is so, then the wife is entitled to share with her husband in the training for the work required of them. The spirit of the Priesthood should be possessed by the wife. She should feel as she sacrifices the company and attentions of her husband, that it is her part of the work of carrying onward the ministry of the Church. She will have the spirit of the work if the husband and his wife talk over the problems and duties of their joint calling in the Church. Men who achieve most are usually those whose wives give themselves to helping their husbands accomplish their work.

—From "Guide to Quorums of the Melchezidek Priesthood"

The men ought to be, when in the presence of their families, filled with the Holy Ghost, to administer the word of life to them. When they kneel down in the presence of their wives and children they ought to be inspired by the gift and power of the Holy Ghost, that the husband may be such a man as a good wife will honour, and that the gift and power of God may be upon them continually. They ought to be one in their families, that the Holy Ghost might descend upon them, and they ought to live so that the wife through prayer may become sanctified, that she may see the necessity of sancifying herself in the presence of her husband, and in the presence of her children, that they may be one together, in order that the man and the wife may be pure element, suitable to occupy a place in the establishment and formation of the kingdom of God, that they may breathe a pure spirit and impart pure instruction to their children, and their children's children.

Let those who preach in the midst of the community of Saints, realize what the Priesthood was placed upon them for; let them know and fully sense why they were appointed to fill such and such an office, viz., that they should act in the spirit of our Master, a servant of all, that they learn to consider and esteem in the same affectionate interest, the welfare of all, as they do that of themselves, and be in very deed fathers to the people.

High Priests, Seventies, and ye Elders of Israel, are you this day prepared with wisdom and power to officiate for the living and the dead, and to lay a pure and holy foundation through your wives and children, that salvation may go forth to the rising generations; or have you neglected qualifying yourselves in your holy callings, and let the cares of the world occupy your entire thoughts and attention and your minds become dull, your spiritual armour rusty, and but little room found in you for the Holy Ghost to abide?

—From the "Journal of Discourses" by Lorenzo Snow

Added Upon

A STORY

By Nephi Anderson

PART SECOND—SECTION VIII. (continued)

"I want a ticket," said he to the man at the little glass window.

"Where to?"

To—to—well, to Chicago."

The man looked suspiciously at Rupert, and then turned to a card hanging on the wall.

In the car, he secured a seat near the window that he might see the country. It was the same familiar mountains and streams all that day, but the next morning when he awoke and looked out of the car windows, a strange sight met his gaze. In every direction, as far as he could see, stretched the level prairie, over which the train sped in straight lines for miles and miles. "We must be in Kansas," he thought. "What a sight, to see so much level land."

Chicago! What a sight to the man of the mountains! Streets, houses, people and the continuous din and traffic of the city nearly turned his head for a time. What an ideal place in which to lose one's self. Rupert had a bundle no longer, but in his pocket just £3. He kept well out of the clutches of the sharpers in the city, and lived quite comfortably for a week, seeing the sights of the wonderful city. Then, when his money was getting low, he tried to get work, as he wished to remain longer. But Rupert was a farmer, and they were not in demand within the city limits. Outside the city, Rupert fell in with a body of travellers who were going West —walking, and riding on the trains when they had a chance. He joined them. Somehow, he had ceased to consider what his doings might lead to, and as for misgivings as to the company he was keeping, that did not trouble him. For many days there was more walking than riding. Rupert was not expert at swinging himself under the cars and hanging to the brakebeams, so he travelled with the more easy-going element, who slept in the haylofts at night and got what food they could from farmhouses, though Rupert hoarded his little store of money and usually paid for what he got. Then he lost all track of time. It must have been far into the summer when Rupert separated from his companions, and found himself at the base of the mountains. Here he spent his last money for a loaf of bread.

That night Rupert felt a fever burning within him, and in the morning he was too weak to travel. He, therefore, lay in the hay which had served him for a bed until the sun shone in upon him; then he again tried to get out, but he trembled so that he crawled back into the loft and there lay the whole day. Towards evening he was driven out by the owner of the barn. Rupert staggered along until he came to another hayloft, which he succeeded in reaching without being seen.

On awakening next morning and crawling out, he saw the sun shining on the snow-tipped peaks of the mountains. He had dreamed during the night of his mother and Virginia and Nina, and the dream had impressed him deeply. His haggard face was covered with a short beard; his clothes were dirty, and some rents were getting large. Yes, he had reached the bottom. He could go no further. He was a tramp—a dirty tramp. He had got to the end of his rope. He would reach the mountains which he still loved, and there on some cliff he would lie down and die. He would do it—would do it !

All that day he walked. He asked not for food. He wanted nothing from any man. Alone he had come into the world, alone he would leave it. His face was set and hard.

Far up, he went into the deepest of the forest. The noise of falling waters came to him as a distant hymn. He sat on the ground to rest, before he made his last climb. Mechanically, he took from his pocket a small book, his Testament—his sole remaining bit of property. He opened it, and his eyes fell on some lines which he had pencilled on the margin, seemingly, years and years ago. They ran as follows:

" 'Tis sorrow builds the shining ladder up,
Whose golden rounds are our calamities."

And the passages to which they pointed read:

"My son, despise not the chastening of the Lord, nor faint when thou art rebuked of him; for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye receive chastenings, God dealeth with you as with sons, for what son is he whom the father chasteneth not?"

The book dropped from the reader's trembling grasp. It was then that the Angel of Mercy said, "It is enough," and touched the young man's heart. The long pent-up spring burst forth, and Rupert sobbed like a child. By a huge grey rock sheltered by the pines, he uttered his first prayer to God. For a full hour he prayed and wept, until a peaceful spirit overpowered him, and he slept.

Rupert awoke with a changed heart, though he was weak and faint. Evening was coming on and he saw the smoke curling from the chimney of a farmhouse half a mile below. Painfully he made his way down to it.

A young man was feeding the cows for the night, and Rupert went up to him, and said:

"Good evening, sir; have you any objection to my sleeping in your barn tonight?"

The man eyed him closely. Tramps did not often come to his out-of-the-way place.

"Do you smoke?"

"No, sir."

"Then I have no objection, though I don't like tramps around the place."

"Thank you, sir."

The man moved off, but turned again. "Have you had any supper?" he asked.

"No; but I do not care for anything to eat, thank you."

"Strange tramp, that." said the man to himself, "not to want anything to eat. Well, go into the shanty and warm yourself, anyway."

In the shanty, Rupert found an old stove glowing with a hot fire, by the side of which he seated himself. The night was chilly in that high altitude, and Rupert spread out his palms to the warmth. Inside the house, he heard the rattle of dishes and the voices of women. Then strains of songs floated out to him, and he became an intent listener. Soon from out the humming came two sweet voices, singing. Rupert sat as one spellbound, as the song seemed to melt into his soul:

O my Father, Thou that dwellest
In the high and glorious place!
When shall I regain Thy presence,
And again behold Thy face?
In Thy holy habitation
Did my spirit once reside;
In my first primeval childhood,
Was I nurtured near Thy side.

For a wise and glorious purpose
Thou hast placed me here on earth,
And withheld the recollection
Of my former friends and birth;
Yet ofttimes a secret something
Whispered, You're a stranger here;
And I felt that I had wandered
From a more exalted sphere.

I had learned to call Thee Father,
Through Thy Spirit from on high;
But until the Key of Knowledge
Was restored, I knew not why,
In the heavens are parents single?
No; the thought makes reason stare.
Truth is reason; truth eternal
Tells me I've a mother there.

When I leave this frail existence,
When I lay this mortal by,
Father, Mother, may I meet you
In your royal courts on high?
Then at length, when I've completed
All you sent me forth to do,
With your mutual approbation
Let me come and dwell with you.

(To be continued)

★

RESTORATION OF THE AARONIC PRIESTHOOD

(Continued from page 311)

word from the mouth of the Saviour, from the bosom of eternity, strikes it all into insignificance, and blots it forever from the mind! The assurance that we were in the presence of an angel; the certainty that we heard the voice of Jesus, and the truth unsullied as it flowed from a pure personage, dictated by the will of God, is to me, past description, and I shall ever look upon this expression of the Saviour's goodness with wonder and thanksgiving while I am permitted to tarry, and in those mansions where perfection dwells and sin never comes, I hope to adore in that day which shall never cease."

—Messenger and Advocate, 1834

The Word Of Wisdom

A MODERN INTERPRETATION

By John A. Widtsoe and Leah D. Widtsoe

INSTALMENT XI—"WHEAT FOR MAN" (continued).

THE Value of Whole Wheat Bread. Whole wheat bread, as here discussed, means bread made from the flour resulting when the whole wheat kernel, bran and germ included, is very finely ground and made into a wholesome loaf. It does not refer to the coarse cracked wheat or bran bread nor to the "brown bread" which may be coloured with molasses or otherwise and seldom consists of the entire 100 per cent. wheat kernel. Whole wheat, ground fine, gives just as much bulk as when coarsely ground and is much more desirable.

The evidence for the nutritional value of whole wheat bread has long been known. More than ninety years ago, the English chemist, Thomas Graham, on the basis of analytical studies of wheat and wheat flour, urged the British public, as many British health authorities do today, to use whole wheat flour. Indeed, in many parts, whole wheat bread continues to be known as Graham bread.

The valuable vitamins lost in milling for white flour, are needed by the body. Vitamin B, abundant in the germ and outer layers of the wheat kernel, is seldom sufficiently supplied in ordinary diets to meet the full demands of the body. Whole wheat bread helps supply this deficiency.

The wheat kernel contains five times or more mineral substances than does refined wheat flour. These mineral substances are of utmost importance in maintaining a proper composition of the blood.

All the evidence points to whole wheat foods as the more completely nourishing food for man. Exceptions are people who, because of some physiological idiosyncracy or stomach weakness, cannot use the whole wheat products. In such cases, extra care must be taken to see that the needed vitamins B and E and food minerals are taken in some other form; for the sick person needs them quite as much if not more than the one who is well.

The need for some indigestible materials in the human diet is another reason why wheat, ground fine, is such a valuable food. The cellulose or fibre of plants cannot be considered as food because it is largely indigestible. Yet it has a distinct nutritional function, since it is necessary to have some substance in the bowels after the food has been absorbed to help cause their cotents to pass along the alimentary tract. Without "bulk" in the bowels, furnished by fruits and vegetables as well as by grains, the "churning muscles" which cause peristalsis become stale, just as any muscle loses tone through lack of exercise. However, it must be reiterated that bulk alone will not prevent stasis in the large bowel (constipation);

there must also be ample vitamin B, necessary for the health of the nerves controlling bowel action. Whole wheat contains the necessary roughage as well as vitamin B. while seaweed and slimy seeds contain no vitamins or minerals.

Roughage or bulk to encourage peristalsis must be bland and non-irritating to the alimentary tract or serious trouble may ensue. Natural wheat bran or whole wheat has been found to have no ill effect on the normal digestive tract, especially when ground as fine as desired or required. Besides, when thoroughly moistened in the digestive juices, natural bran is softened and is well utilized by normal people.

The use of whole grain cereal and bread for children is questioned by some nutrition experts, even though it be ground very fine. However, such an opinion is not universal. Dr. Mary Swartz Rose in her food programme for children, even for the second year, says that from one-half an ounce to one ounce of thoroughly cooked cereal may be taken daily by the healthy two-year-old. Preferably this cereal should be prepared from the whole grains. This advice is given for everyone, throughout childhood as well as for adults, and she insists that cereal foods be eaten without sugar. Also that hot breads be avoided and only a day or two old bread eaten so that thorough mastication may be encouraged.

For the normal person, the use of whole grains as bread or cereal properly prepared, may be highly recommended. However, when the alimentary tract is sensitive, which may easily happen as a result of a too concentrated diet of starches and sweets or meat, then, of course, all fibre of fruits and vegetables as well as grain must be avoided.

It is poor economy, physiologically and financially, to discard all the essential roughage from the diet, eating only the refined foods of the modern dietary, and then to spend countless pounds in buying seaweed, slimy seeds and other bulk-forming products to do the work which natural food was intended to do. It is far worse still to use drugs or mineral oil to overcome constipation for, in time, distress and disease are sure to follow, for vitamins A, D, and E tend to be absorbed by the oil and pass out of the body. One cannot be properly nourished under such conditions.

One should not think that wholemeal as food will cause unusual size or unnecessary fat. Indeed the exact opposite is the case. It is the excessive use of starches and sweets which tend to cause overweight or underweight. The use of wholemeal cereal and bread, with fruit, vegetables, milk and meat (sparingly) will cause one to reach normal development, being neither too fat nor too thin. However, one would much rather be healthy though plump than to be thin, if ill-health were the price paid. There can be little doubt about the superior value of bread made from whole wheat flour, though it should be said that the too abundant use of bread, whether refined or whole, or other cereal foods, should be avoided, primarily because bread is acid-forming and must be balanced with other alkaline foods.

(To be continued)

At the October General Conference, 1937, President Heber J. Grant spoke as follows:

Heber J. Grant

"We expect all the General Officers of the Church, each and every one of them, from this very day, to be absolute, full-tithe payers, to really and truly observe the Word of Wisdom; and we ask all of the officers of the Church and all members of the General Boards, and all Stake and Ward officers (Branch and District), if they are not living the Gospel and honestly and conscientiously paying their tithing, to kindly step aside, unless from this day they live up to these provisions.

"No Latter-day Saint is entitled to anything that is contrary to the mind and will of the Lord, and the Word of Wisdom is the mind and the will of the Lord."

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ON THE HIGHWAY OF EARTH

(Continued from page 308)

Because the temple service would be of no real value unless we covenant to use that which we learn? Just to go into the temple or into our meeting houses and be fed facts, facts, facts, truths, truths, truths, without putting them into operation, or agreeing to obey them, would be a waste of time.

There is a type of obedience to law which I like to call conformity. There are everlasting, fundamental laws, which cannot be changed. Then there are derivatives of these fundamental laws, regulations to meet our every-day needs. I live in society among my fellow men. The eternal laws of nature, of God, are not changed because I live with a group of men; but they must be applied to meet the various needs of men. Automobiles and airships are invented; streets are paved; and society agrees upon certain regulations based upon eternal truth which are not unchanging in their character but useful and necessary in the day of automobiles, aeroplanes and paved streets. The type of obedience that we talk about mostly in our daily life is that which we call conformity—conformity to a present but transient need. But, that transient need is always rooted in some fundamental eternal need; it is drawn out of the eternal source to apply to our particular present need.

It is tremendously vital that I conform to the regulations of the group to which I belong. If I want to develop my powers, and grow toward happiness and joy, ultimate salvation, I must maintain the spirit of conformity to the regulations of the day, though they may be changed tomorrow. It is my duty

and my business, if I want to grow in power, to conform to that which is set up by my Church, or by my state, even though it has to be changed from time to time. The law of conformity must ever be observed.

There is yet the fundamental doctrine, that no man can ever grow in power, or can ever sharpen well his natural powers, unless he becomes forgetful of himself in a great cause. The man without a cause stands still, does not grow, cannot grow. We must have a cause, and through forgetfulness of self in a great cause we win new opportunities for developing our powers.

Finally, if we are to acquire real development of our powers, we must earn the art of self-mastery. To be master of oneself, is to be able to say, "This I shall do; that I shall not do; this is the law." "I may not like it, but it is the law and I shall obey it," are what we mean by self-discipline. We cannot attain to the powers within us, or develop them properly, unless we become masters of ourselves.

From the Mission Field

DOINGS IN THE DISTRICTS

Bristol

A branch of the Church was organized at 3, Creswicke Avenue, Hanham, Bristol, on Sunday, April 28th, by President William C. McCormick. Brother Charles Garradley-Armstrong was sustained as President, with Brother William Hawkins as First Counsellor, and Brother Hugh Thornton as Second Counsellor.

A baptismal service was held at the Handsworth Chapel under the direction of President W. C. McCormick who baptized two members, Sister Mary Thornton and Brother Hugh Thornton to be members of the Hanham Branch.

Birmingham

The Wolverhampton Branch held a social on Saturday, April 27th, celebrating the birthdays of Brothers John and George and Sister Kathleen Evans, the object being to raise funds for the Relief Society. It was under the direction of Sister Evans, Senr., and Brother Leslie Dunn. Members from both Handsworth and Kidderminster were in attendance.

Leeds

Brother Herbert Walker arranged a concert on Wednesday, April 24th, in aid of the Soldiers' Comfort Fund. It was given by the "Moonbeams Concert Party" who were assisted by "Norman and Ross," B.B.C. comedy duo. There were 120 people present.

Thirty-six saints were present at the opening of the new hall of the Batley Branch, at Well Lane, Batley, which was dedicated by District President Herbert Walker. Speakers were President Laycock, Sister Mavis Van Pouke, and Elder A. E. Higgins of the Nottingham District.

★

DEATH

JOHNSON—Mrs. Annie Johnson, mother of Sister M. E. Kingswood, passed peacefully away Tuesday, April 23rd, aged 74 years. Funeral services were held in the home Saturday, April 27th. President Eric Thorp and Brother J. Whitfield conducted the service. The internment took place at Scaths Road Cemetery, Grimsby, and the grave was dedicated by President E. Thorp.

LATTER-DAY SAINT MEETING PLACES IN BRITAIN

★

Aberdeen:
Corn Exchange,
5, Hadden Street.

Accrington:
*L. D. S. Hall,
Over 9, Church St.

Airdrie:
†L. D. S. Hall,
40, Hallcraig Street.

Barnsley:
Arcade Buildings.

Batley:
*L. D. S. Hall.
Well Lane.

Belfast:
†Arcade Buildings,
122, Upper North St.

Birmingham:
L. D. S. Chapel,
23, Booth Street.
Handsworth.
Council Schools,
Stratford Road,
Sparkbrook.

Blackburn:
L. D. S. Hall,
Saving Bank Chambers.
Lord Street, West.

Bradford:
L. D. S. Chapel,
Woodlands Street,
Off City Road.

Brighton:
50a, Compton Ave.

Bristol:
L. D. S. Hall, Zion Rd.,
off Clarence Road.

Burnley:
§L. D. S. Chapel,
1, Liverpool Road,
Rosegrove.

Bury:
L. D. S. Chapel.
15, Broad Street,

Carlisle:
L. D. S. Hall,
Scotch Street.

Cheltenham-Stroud:
Theosophical Hall,
St. Margaret's Ter.,
Off North Place,
Cheltenham.

Clayton:
*Central Hall.

Derby:
Unity Hall.

Doncaster:
*L. D. S. Hall,
Trafford Street.

Dublin:
†L. D. S. Hall,
8, Merrion Row.

Eastwood:
Library, Church St.

Edinburgh:
Ruskin House,
15, Windsor Street.

Gainsborough:
L. D. S. Hall,
48. Silver Street.

Gateshead:
Westfield Hall,
Westfield Terrace.

Glasgow:
South Side
Masonic Hall,
30, Abbotsford Pl.,C.5.

Gravesend:
1, Peacock Street.

Grimsby:
Boardman Hall,
East Marsh Street,

Guisborough:
L.D.S. Hall,
Back of 13 Church St.

Halifax:
*L. D. S. Hall,
35, Brinton Terrace,
Off Hansen Lane.

Hucknall:
*Byron Buildings.

Hull:
L. D. S. Chapel,
Wellington Lane, and
Berkeley Street.

Hyde:
L. D. S. Hall,
29, Beeley Street.

Kidderminster:
L. D. S. Chapel,
Park Street.

Leeds:
*L. D. S. Hall,
5, King Charles St.

Leicester:
All Saints' Open,
Great Central Street.

Letchworth:
Vasanta Hall,
Gernon Walk.

Liverpool:
L. D. S. Chapel,
301, Edge Lane.

London:
L. D. S. Chapel,
59, Clissold Rd N.16.
Ravenslea Chapel,
149, Nightingale Lane
S.W.12.
57, King Alfred's Ave
Catford.
58, Wellesley Road,
Gunnersbury, W.4.

Loughborough:
Adult School.

Lowestoft:
L. D. S. Hall,
20, Clapham Road.

Luton:
Dallow Road Hall.
Corner of Dallow and
Naseby Roads.

Mansfield:
39a, Albert Street.

Manchester:
L. D. S. Hall,
88, Clarendon Road.
C. on M.

Merthyr Tydfil:
L. D. S. Chapel,
Penyard Road.

Middlesbrough:
L. D. S. Hall,
21, Bottomly Street,
Off Linthorpe Road.

Nelson:
*L. D. S. Hall,
10, Hibson Road.

Northampton:
*L. D. S. Chapel,
89, St. Michael's Road.

Nottingham:
L. D. S. Hall,
8, Southwell Road.

Norwich:
L. D. S. Chapel,
60, Park Lane.

Nuneaton:
Masonic Hall,
Newdegate Street.

Oldham:
L. D. S. Hall,
Neville Street.

Plymouth:
L. D. S. Hall,
114, Tavistock Road,
Park Street.

Pontllanfraith:
Enquire:
81, Brynteg Street

Preston, Lancs:
L. D. S. Hall,
44, Avenham St.
Off Fishergate.

Rawmarsh:
L. D. S. Hall,
Main Street.

Rochdale:
L. D. S. Chapel,
Lower Sheriff St.

Sheffield:
L. D. S. Chapel,
Corner of Ellesmere
and Lyons Roads.

Shildon:
*L. D. S. Hall,
100, Main Street.

South Shields:
L.D.S. Hall,
36, Fowler Street.

Staffordshire:
Washington Bldgs.,
Wolverhampton.

St. Albans:
49, Spencer Street.

Sunderland:
L. D. S. Chapel,
18, Tunstall Road.

Tipton, Wolverhampton:
L. D. S. Hall,
Washington Building,
Berry Street.

Varteg:
Memorial Hall.

West Hartlepool:
L. D. S. Chapel,
7, Osborne Road

Wigan:
*L and Y Station.

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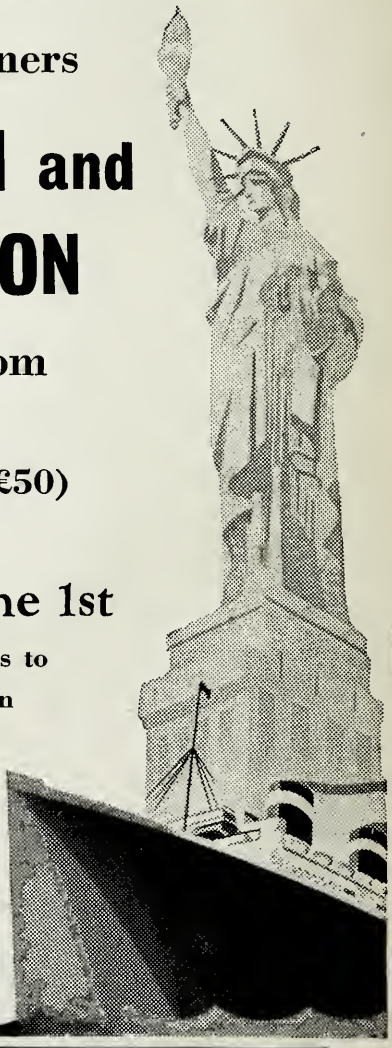

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